CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Extracts.

From the Trinitarian Review.

[Continued from p. 101.]

TRINITARIAN VIEWS OF THE INCARNATION OF THE SON OF GOD EXAMINED.

So far as I have been able to discover the views of modern Trinitarians respecting the person of Jesus Christ, they generally agree in the following particulars:—That Jesus of Nazareth was a proper man, with a human soul and body; that to this man, the Son of God, or second person in the Trinity, became personally united; that this personal union of the Son of God with a proper man, is what ought to be understood by the *incarnation*: yet notwithstanding this union, the sufferings of the man did not at all affect the Son of God.

It may then be proper to bring again to view some of the many opinions of Trinitarians mentioned in the first number,* in respect to what is intended by the three persons in Deity, that we may make a correct estimate of the character they severally give to the Messiah.

Dr. Emmons has "three distinct persons or agents," for one God. He supposes the second of these infinite agents became united to as proper a man as David; that this divine agent and the man became one person. Here it is manifest that we have *two distinct agents* for *one person*. Not only so, if a proper man be *one person*, and the divine agent *one person*, we have *two distinct persons* for *one person*. Yet this same writer has conceded, that if his doctrine implied "that *three* persons are *one* person, it would necessarily involve a plain contradiction." By the same rule, if his doctrine imply, that *two* "persons are *one* person, it involves a plain contradiction." To clear himself, he has now only to prove, that a *proper* man is *not a person*, when united to a divine agent. Until he shall do this, his opponents will probably feel justified in believing, that "a plain contradiction" is advanced by him, as an *essential doctrine* of the gospel.

The same observations will apply to every explanation of the Trinity which supposes God to be three distinct agents, and that a divine agent and a proper man are united in one person. Whether a more glaring inconsistency was ever proposed for human belief may be doubted. A person, who is affirmed to be the living God, and a proper man, is said to be but *one person!* That the living God may, by his spirit, dwell in a proper man, is neither denied nor doubted; but that the two beings are but *one person* is confidently denied, as a gross contradiction to the scriptures and to the common sense of mankind.

Several of the explanations of the Trinity plainly import that the Son of God was nothing more nor less than the attribute of *wisdom* in Deity. On this scheme the incarnation implies no more than every Socinian will grant; namely, that the wisdom of God dwelt in Jesus Christ in an extraordinary manner: in other words, that the man Jesus was supernaturally endued.

While the scheme of St. Augustin and others has nothing but the attribute of wisdom to become incarnate, Zanchy has a certain *personal property:* Dr. South has a "posture" or an "internal relation;" Dr. Wallis, an *office*, or an "*external relation;*" the schoolmen had the "*superadded property* of *filiation;*" and Mr. Baxter, "God *willing;*" The Connecticut Clergyman has God standing on a particular part of a circle; another has "God understood by himself;" Mr. Scott something, respecting which words do *not assist his conceptions;* the Bishop of Sarum has something which has "*a peculiar distinction;*" Junius has a "*notion only;*" Mr. Spalding has a "*covenant subject,*" and Mr. T. A. a "person in a mysterious sense." What each one has for a Son to become incarnate, so much he has to add to a proper man, in his estimation of the Messiah.

It is well known that those who are called Socinians, admit that Jesus Christ was a man supernaturally endued, and that God dwelt in him by his spirit, in an extraordinary manner. It may now be asked, in what respect has either of the foregoing hypotheses the least advantage of the Socinian theory? Which of them does in any degree, or in any sense whatever, more exalt the character of Jesus? Which of them implies one intelligible idea that a Socinian will not frankly admit? I am free to own that I have not discernment enough to see a single idea in any of these explanations which exalts the character of Jesus above a man supernaturally endowed—a man in whom God dwelt in an extraordinary manner. Is any thing more implied in the supposition that divine "*wisdom*" was united to a proper man? or that a divine "personal *property*" was united to a man, or that the "superadded property" of "*filiation*" was united to a man? or that an *office* or an "*external relation*" was united to a man? or that a "posture" or "internal relation" was united to a man?* or that "God willing," or "God understood by himself," was united to a man? or that something which is a "person in a mysterious sense" was united to a man?

The Son and Holy Spirit are, according to Mr. T. A. "persons in a mysterious sense;" and they are considered by him as *equal* persons. The Son he supposes to be united to a proper man. This mysterious person, and the man, is Mr. T. A's Messiah. Socinus and his followers, supposed the Holy Spirit was united to a proper man; this is their Messiah—If Mr. A's two mysterious persons are of equal dignity, what is the difference between his Messiah, and the Socinian Messiah?—But Mr. T. A's theory of the incarnation must next be more distinctly examined.

* See CHRISTIAN REGISTER, various numbers from page 185, vol. I. to page 13 of vol. II.

* Since writing this paragraph, I have seen Dr. South's view of the incarnation quoted in Collins' "Discourse of Free Thinking," p. 77. I shall transcribe it for the consideration of Trinitarians.—"To behold the Divinity which is present in all places, clothed in flesh, is as if we should imagine not only the whole world represented upon, but contained in one of our artificial globes, or the body of the sun enveloped in a cloud as big as a man's hand; all which would be looked on as astonishing impossibilities: and yet as far short of the other, as the greatest finite is of infinite, between which the disparity is immeasurable. For that God should *transform himself, and subdue and master all his glories* to a possibility of human apprehension and converse, the best reason would have thought it such a thing as God could not do, had it not been actually done. It is as it were to cancel the essential distances of things, to remove the bounds of nature, to bring heaven and earth, and, what is more, both ends of a contradiction together." Sermons, vol. 3, p. 366, 367. A man who can believe at this rate, is in no danger of being lost, if believing contradictions will save him.

SMOOTH PREACHING.

"*Prophesy not unto us right things; speak unto us smooth things, prophesy deceits.*"—Isaiah xxx. 10.

When we reflect on what we are, and compare ourselves with what we are capable of being; when we call to mind the purity, strictness and disinterestedness of that virtue which the gospel enjoins, and compare it with what commonly passes for virtue among men; or take the character and example of Jesus Christ, as the rule by which to try his followers;—there is no resisting the conclusion, that, judged by the christian standard, mankind must be accounted sinful and depraved. Can we wonder, then, at the opposition which has been made to the gospel, or at the false views of it which have been received and defended? Men do not like to have the truth told them, if the truth condemns them; if it mortifies their pride, or disturbs their self-complacency; if it speaks to them in the stern language of rebuke, or in the still sterner language of menace and threatening. Men prefer to have "smooth things" said to them. They like that sort of preaching best, which makes them easy and contented with themselves; which supplies them with apologies for their defects, and with excuses for their sins; which administers an opiate to their consciences, and applies a flattering unction to their souls. For this cause, the stern simplicity of the gospel has been abandoned, and other views of religion have been foisted into its place, better suited to the natural feelings of man, and the loose morality of the world. What these views are, it is our present purpose to point out and expose;—a work the more necessary to be undertaken, because there is, as we believe, a very general and radical mistake prevailing on this subject. Those views of religion, which we generally hear spoken of as flattering the pride of man, are, in fact, the most humiliating; and, on the other hand, those views of religion, which are generally thought so painful and offensive to the depraved heart, are, in strict truth, the very views which the vitiated appetite of a sinner hankers for.

What, then, are those views of religion which are in their nature most acceptable to the corrupt and depraved heart of man?

They are such, in the first place, as insist on the utter worthlessness of human virtue.—The vicious and depraved like those preachers best, who dwell most on the hollowness and emptiness of all such amiable and estimable qualities of the mind and character, as may be said, in any sense, to belong to our nature, or to result from our natural constitution. They like to be told, that an immaculate life can do nothing as the means of salvation; that heaven does not depend, in any manner, nor in any degree, on good works, and is never to be expected as the consequence of faithful and unremitted exertions and prayers. Conscious of deserving nothing but punishment themselves, they must, of course, like those preachers best, who assure them, that, in this respect, they are upon a par with the best men. They like to hear our righteousness compared to "FILTHY RAGS,"—by a gross, and, we had almost said, unpardonable abuse of the prophet's language. They like to be told that conversion is every thing, and abandoned sinners are just as likely to be converted as good moral men; that the grace of God is absolutely *free*—free in such a sense as to be absolutely *unconditional*—free in such a sense as to be bestowed without any regard whatever to the character of the recipient.—This is utterly confounding and destroying all those distinctions which virtue and vice have introduced among men. It is raising the sinner to an equality in the eye of God with those, who, in a moral point of view, to say the least, are vastly his superiours. It is taking up the abandoned reprobate—aye, the convicted felon, and placing him on the same level with a large proportion of the best members of society, so far, at least, as their religious expectations are concerned. And must not this be soothing and flattering to a profligate man? Can any thing sound *smoother* than such a gospel? Can any doctrine conceived be more grateful and acceptable to his corrupt and depraved heart?

HINTS ON EARLY EDUCATION.

(Continued from page 169.)

Public Worship.

Silence, self-subjection, and a serious deportment, both in family and public worship, ought to be strictly enforced in early life; and it is better that children should not attend, till they are capable of behaving in a proper manner.—But a practical respect for the sabbath, and for the services of religion, is but an effect of that reverence for *every thing sacred*, which it is of primary importance early to establish, as a *habit* of mind. No subject connected with religion, ought to be treated lightly in the presence of children. If, for example, we think that we may employ the words of Scripture in a jocose or trifling manner, that we may make slighting remarks on the sermon of the day; that we may ridicule the voice and manner of the preacher; that we may speak contemptuously of others, because their religious principles or habits differ from our own,—without injury to ourselves; at least we are in danger of leading our children to view religion through a critical and satirical medium; and, thus, to throw in their way, one of the greatest hindrances to religious advancement. To take the name of God in vain, (as, by using it in common conversation, or on every emotion of fear or surprise,) is an offence so glaring, that a warning against it might be unnecessary, were it not that some, even well-meaning people, almost unknown to themselves, are apt to fall into it, from the effect of example, and early habit. Such an use of the Divine name, is not only to be most seriously prohibited, but those exclamations, which, in fact, convey nearly the same meaning; as Mercy! Bless me! Good heavens! Good gracious! &c.

Firmness, and, sometimes, resolution and authority, may be required in the first establishment of religious habits; and, as far as it is necessary, they should be exercised; but never in such a manner as to render the most sacred duties a galling and burthensome yoke. An excess of strictness is injurious in the general management of children; but it is especially to be avoided in their religious education. If, in that, we draw the line too tight, we may not only excite a distaste for what is good; but induce concealment and hypocrisy. In religion, more than in any other object, it is of the first importance to gain over the affections; to draw the hearts of our children by the cords of love; that they may know, and feel for themselves, that "her ways are ways of pleasantness;" and that "all her paths are peace:"—

"*Nor know we any thing so fair,*
As is the smile upon her face."*

Care must be taken not to press *too closely* upon children such non-essential points as form the distinguishing peculiarities of the various sects of Christians. It is a question worthy of much serious consideration, whether such points are of a nature to be imposed as a law upon those who are placed under our authority; and whether, in doing this, there may not be a danger of "teaching for doctrines the commandments of men," and of fettering the conscience, by false associations of right and wrong? We are more likely to prepare our children for the reception of truth, if secondary distinctions are not brought into prominent view, and if our efforts are directed to the great object of leading them to that knowledge "of God, and of his Son Jesus Christ, which alone is life eternal."

If children live under a religious influence, some vigilance will be required, lest they should assume a seriousness, which is not real. Every thing unnatural; every thing bordering on hypocrisy, is to be most carefully checked; and that divine test deeply impressed on their hearts, as on our own; "if ye love me, keep my commandments." We must not therefore, force either the feelings, or expression; satisfied, that, if the true principles of Christianity have taken possession of the heart, it will, necessarily, manifest itself in something better than words or profession.

Children must, besides, be guarded against placing too much dependence upon external observances. We are to bring them up with a reference and a value for the ordinances of religion; and to accustom them to a diligent and persevering attendance upon them, as a sacred and important duty, to which secondary objects ought always to yield. But, at the same time, they will be able to understand that these ordinances, of themselves, are wholly insufficient; that "he is a Christian who is one inwardly;" and that our real character is determined, not by that which we may appear before men, but, by that which we are in his sight, who "looketh at the heart."

CONCLUSION.

In concluding this little Work, the Author would, once again, remind all who are engaged in the care of children, that much patience and much perseverance will be required in the fulfilment of their duties toward them; and that they may hope to succeed, "not so much by the vehemence, as by the *constancy* of their exertions." We must not expect to witness the immediate fruit of our labour. "The husbandman scatters his seed, and hath *long* patience for it;" and we are commanded, "in the morning to sow the seed; and, in the evening to withhold not our hands, for we know not whether shall prosper." To those who are conscientiously employed in the business of education, there is the most solid ground for encouragement; and it is of no small importance that they should cherish a hopeful and cheerful temper of mind. This will not only increase the vigor of their efforts, but greatly add to the probability of success.

Let us ever bear in mind the extensive benefit which may result from our bringing *one* child to choose and "hold fast that which is good." Have we not reason to hope that it will be a blessing, not only to himself, but, to his children, and his children's children? Does not the result of universal experience; do not the records of history and biography, in addition to the express commands of Scripture, afford abundant encouragement for females diligently to exercise their powers in the education of children—powers which appear peculiarly given to fit them for the performance of this important duty? How many eminent, how many excellent men have attributed their most valuable attainments to the impressions made on their minds, by the early care of female relatives, and more especially by that of Mothers!†

A Mother providentially possesses advantages for obtaining over her children an influence, which may be as powerful and durable, as it is mild and attractive; an influence, which may prove to them a guide and defence through the temptations and difficulties of life, when she, herself, has escaped from them all; and which, if it do not fully accomplish the good she desires, will yet "hang on the wheels of evil." It may confidently be believed, though she may have to wait "many days," that her conscientious endeavours will return in blessings upon herself, and upon her children; and that the fruits, whether earlier or later, will abundantly prove "that her labour has not been in vain in the Lord."

* Wordsworth's Ode to Duty.

† Among the numerous instances which might be brought forward to illustrate the powerful influence of mothers, and the strength of early impressions, the reader is referred to the Life of St. Augustin, in Milner's Church History.—In Wordsworth's Ecclesiastical Biography, to the Lives of Bishop Hall, Hooker, Herbert, and Philip Henry.—Also, to Lord Teignmouth's Life of Sir W. Jones; to the Life of the Reverend John Newton, written by himself; and to that of the Reverend R. Cecil, prefixed to his Works; nor should we forget the example of Timothy, who "from a child, had known the Holy Scriptures," inheriting "that unfeigned faith which had dwelt first in his grandmother Lois and his mother Eunice."

FROM MORIER'S JOURNEY THROUGH PERSIA

Mode of training the Vine.

The Persian vine-dressers do all in their power to make the vine run up the wall and curl over on the other side, which they do by tying stones to the extremity of the tendril. May not this illustrate that beautiful image used in Genesis xlix. 22, *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall?* The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises, around a well, where, in the heat of the day, whole families collect themselves, and sit under the shade. p. 232.

Hangings of Needle-work.

In the king of Persia's tents, magnificent *perdahs*, or hangings of needle-work, are suspended, as well as on the doors of the great mosques in Turkey; and these circumstances combined will, perhaps, illustrate the *hanging* for the door *of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle work*, that was suspended over the door of the tabernacle. Exod. xxvi. 36. p. 251.

PRESERVATION AND USE OF A GOOD NAME.

One of established reputation can do much good, by means of the trust reposed in his integrity. In this way Judge Hale was eminently useful. "I esteemed much," says he, "a deserved reputation of justice, integrity and piety. A man of this character hath oftentimes an opportunity to do that good which another wants, and may practise it with more security and success." He preserved this instrument of doing good with firmness. A dishonest servant begged a certificate on his knees with tears, and then loaded him with curses. I can likewise bear your curses, but I cannot certify a falsehood. It is a blemish on reputation to give characters either good or bad that are unmerited. One famed for orthodoxy does not lightly brand another as a heretic; aware that a rash censure in his mouth is very different from the speeches of the ignorant; he will not judge from a single discourse, or a single expression, nor make a man an offender for a word; he knows that difference of opinion is often no more than a different use of words, that men of opposite opinions may be equally sincere, and that many who

worshipped God after the way called heresy were acceptable worshippers. Doctor Doddridge was solicited to exclude from the Lord's supper one of his congregation who was a professed Arian, and who otherwise departed from the common standard of orthodoxy; but the Doctor declared that he would sacrifice his place and even his life, rather than fix any such mark of discouragement on one who, whatever his doctrinal sentiments were, appeared to be a real Christian. The benevolent owner of a good name preserves it unblemished for a time of need. "When the honour of God, or the interest of my country was concerned, (said the judge already mentioned,) I then thought it was a seasonable time to lay out my reputation for the advantage of either."

From the Unit. Miscel. for May 1823.

SUPPOSED CALVINISTIC TEXTS EXPLAINED.

In the article on Total Depravity, in our last number, we attempted no examination of scripture testimony, because the argument was intentionally limited to a few moral considerations, and not because we were in the least desirous of avoiding an appeal to that authority, which, with all Christians, must be final. In truth, we think that there is scarcely one of the orthodox doctrines, which derives so little countenance from the Bible, as the doctrine of Total Depravity. This deficiency of support appears more striking, when we consider its fundamental importance in the Calvinistic system, and the great stress which is laid on it by Calvinistic divines. As there are a few passages of scripture, however, which are supposed to express the doctrine, and are produced in vindication of it, we shall now examine those, which are most commonly insisted on.

There seem to be four principal texts, which are perpetually brought up, on the question of man's nature, to prove the strange doctrine of its utter vileness. To the explanation of these we shall at present confine ourselves; but most of the remarks, which we shall have occasion to offer, will have a general bearing, and may be applied to any of the passages adduced in this controversy.

The first of these texts in order is Gen. iv. 4. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*—What there is in this passage, which asserts or implies the entire depravity of human nature, we are not able to perceive. In the first place it only refers to the race of men which immediately preceded the deluge, and not to mankind in general. They had become so exceedingly wicked, that God had determined to destroy them.—In the next place, it is their own transgression, and not their derived nature, which is given as the reason for their destruction. "All flesh had corrupted his way upon the earth," is the expression used immediately after, and not, all flesh was originally corrupt. In fact, the corruption of human nature would have been no reason at all for the destruction of that particular race, rather than any other which preceded it; and it is charging God with injustice to make him assign a cause for his exterminating wrath against a certain number of men, which would have applied equally as well to all the men who were ever born. That particular generation was no more depraved, by nature, than any other generation; and it was impossible that they should have been, if all men, by nature, are *totally* depraved. Observe the conclusion, to which this doctrine would lead us!—In the third place, mankind were not wholly destroyed by the deluge, for Noah and his family were saved. And why were they saved? Because they did not share in the total corruption of human nature? Their *nature* was the same with that of the most abandoned wretch who perished in that awful flood. No; it was because they did not share in the iniquity and violence which had filled the earth, and which had been increasing till it had become intolerable; it was because they did not abuse and pervert their nature, as the men of that generation did, that they were preserved from the waters, which drowned a wicked world. On the supposition of natural depravity, Noah should have been cut off with the rest; but he was "a just man," and "walked with God," and on that account he was saved. "And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen *righteous* before me in this generation." The passage in question proves nothing but the extraordinary iniquity of a particular age; and is so far from supporting the doctrine of Total Depravity, that it is, in our opinion, directly subversive of it.

And now let us examine the second text, which is Psalm xiv. 3. *They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.* It is probable that this energetic language is to be applied to the heathen nations, who opposed and afflicted Israel. That such is its intention is rendered almost certain by the next verse: "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord." Though the expressions of the text, therefore, are so universal, they seem not to be at all intended for the Jews; and yet the Jews must have been as depraved, by nature, as the heathen, and many of them, no doubt, were in all respects as wicked. Neither could the text have been universally applicable to the heathen; for St. Peter tells us that in every nation the righteous are accepted of God. But let its meaning be considered as ever so universal, both with regard to heathens and to Jews, still there is nothing said about the innate depravity of human nature. "They are all *gone aside*."—Gone aside from what? From something, certainly, which had a previous existence; from the good feelings and dispositions of the heart, from the innocence of childhood, from virtuous principles, from noble impulses, from the moral purposes of life, from the true ends of their being, from all the best and really excellent part, in short, of that very *nature*, which the orthodox take so much comfort in reviling. But the text can hardly be understood in any other way, than as expressing, in the strong language of the east, the shocking immorality of the heathen nations in the neighbourhood of Judea.

[*To be continued.*]

Christian Register.

BOSTON, FRIDAY EVENING, JUNE 20, 1823.

Bible Societies.

By the Twelfth Report of the Bible Society of Salem and vicinity, it appears that the annual contributors to the funds of that society have been decreasing for a number of years past.—The present number of contributors is only *eighty one;* fifty four of whom reside in Salem, and the rest in the neighbouring towns of Beverly, Danvers, Lynn, and Hamilton. The annual income of the society from contributions, &c. does not exceed the sum of *two hundred and thirty dollars.* The permanent fund amounts to *eleven hundred and forty dollars.* During the last year the society has distributed—mostly in the Sunday schools in Salem and the neighbouring towns—about one hundred and twenty testaments. Twenty octavo bibles have been sold at cost, and thirty six remain on hand for distribution.

In allusion to the causes of the decrease of contributions to the funds of the society, the Report closes with the following remarks:—

"The American Bible Society was established five years after ours, and it is probable that contributions have been made to that which otherwise would have been made to our society; but as we are an auxiliary to that, and as its funds are so judiciously and piously appropriated, this circumstance is no just cause of regret. The more recent establishment of the Marine Bible Society for the district of Salem and Beverly has unquestionably tended greatly to reduce the annual contributors to our society; but as the object of that society is one which had previously engaged our attention, as the contributions to that object have been increased by the establishment of that society, and as the sums contributed have been faithfully applied to that object, and to strengthen the funds of the American Bible Society, of which they have become an auxiliary, we have no reason to regret its establishment. The unfortunate state of commerce for the last four years, upon which so many of the inhabitants of Salem and its vicinity depend for their support, will also account, in part, for the reduction of our annual contributors.

"But after making a due allowance for these causes, there is reason to fear that much may be ascribed to a decrease of that pious zeal, which led to the establishment of our society, and which for several years rendered it so respectable. If this be the case, although it is greatly to be lamented, it ought not to discourage those who still remain members of the society. On the contrary, it should stimulate us to make every laudable exertion to revive this zeal, and to make the best use of the small means at our command—bearing it in mind that the merit of a gift depends not on its magnitude, but on the ability and disposition of the giver. It was on this principle, that our blessed Saviour particularly noticed the two mites which were cast into the treasury by the poor widow. Finally, if it be meritorious, as it unquestionably is, to deal bread to the hungry, to relieve their bodily wants, and to promote their temporal comfort, it is an infinitely more important charity to deal the Bread of Life to those who hunger and thirst after righteousness, to relieve their spiritual wants, and to promote their eternal felicity."

American Bible Society.

The Seventh Anniversary of the *American Bible Society*, was held on Thursday, May 8th, 1823, at the City Hotel, New-York.

The venerable President of the Society, the Hon. John Jay, was prevented from attending by his age and infirmities. Gen. Matthew Clarkson, senior Vice President, took the chair. The meeting was opened by reading the 62d chapter of Isaiah. Letters of apology for unavoidable absence were read, from the Hon. John Jay, President, and from various other gentlemen of distinction. An Address from the President of the Society was read by the Rev. Dr. Milnor, Secretary of Foreign Correspondence.

We give the following extracts from the Address:—

"Since the reformation, artifice and error have been losing their influence on ignorance and credulity, and the gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and, in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature."

After alluding to the great interest that has been excited in the public mind, in relation to evangelizing the heathen, and the great exertions that have been made in their behalf, as well as in favour of the Jews, Mr. Jay proceeds to remark—

"Nor are these the only events and changes which are facilitating the distribution, and extending the knowledge, of the scriptures. For a long course of years, many European nations were induced to regard toleration as pernicious, and to believe that the people had no right to think and judge for themselves, respecting religious tenets, and modes of worship. Hence it was deemed advisable to prohibit their reading the Bible, and to grant that privilege only to persons of a certain description. Intolerance is passing away, and in France, where it formerly prevailed, Bible Societies have been established, by permission of the government, and are proceeding prosperously, under the auspices of men high in rank, in character, and in station.

"From the nature, the tendency, and the results of these recent and singular changes, events, and institutions—from their coincidence and admirable adjustment, as means for making known the Holy Scriptures, and inculcating the will of their Divine and merciful Author throughout the world—and from the devotedness with which they are carrying into operation, there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men."

After the reading of the address, the Treasurer, William W. Woolsey, Esq. gave a statement of the expenditures and receipts of the society during the past year, by which it appears that the income of the Society for the year, (including the monies received to aid in building the new depository,) has been

$45,131 25

Expenditures for the year, 47,360 26

It appeared, by parts of the Annual Report, which were read before the Society, that the number of Bibles and Testaments issued within the year was 28,448 Bibles, and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the scriptures.

After the reading of such parts of the Report as was deemed expedient, a number of resolutions were unanimously adopted by the Society, and the meeting addressed by a large number of gentlemen from different states. Among the addresses made on the occasion, the one delivered by the Hon. De Witt Clinton, was particularly notable, not only for its noble and generous sentiments, but for the benevolent and catholic spirit it breathes.

The Address also of *Vicente Rocafuerte*, a South American, from Peru, (introduced by Rev. Dr. Milnor,) was also particularly interesting. We propose in our next to give some extracts from these addresses.

There is a benevolent society in England, called the "*Christian Knowledge Society.*" Its number of subscribing members is 14,450. The society is fast increasing, both as regards its extent and effectiveness. It is said to be active in the dissemination of anti-infidel publications. It has placed books to the value of £1000 at the disposal of a benevolent Irish Association. Books are sold by the Association at cost.

The Society distributed 81,305 Bibles and Testaments during the year ending April 1822, besides 1,136,072 other books and tracts. During the year above-mentioned the receipts of the Society were £53,729 9*s.* 3*d.*; and their expenditures £48,856 3*s.* 1*d.* Four schools are maintained by the Society in Calcutta for the instruction of the natives.

The British and Foreign Bible Society has printed or translated the Scriptures, wholly or in part, in *thirty-seven* languages or dialects, entirely at its own expense. This society has also aided foreign societies or individuals in printing or translating the scriptures in one hundred and three languages or dialects, in which they had never been printed before the institution of this society.

Pitcairn's Island.

The interesting inhabitants of this island, of whom we have formerly given some account, (*Ch. Reg.* vol. I. p. 24, 111) are becoming objects of attention to the benevolent in England. A supply of Bibles, prayer books, school books, &c. have been lately sent out to them by the London Missionary Society. The following extract from the report of the ship Hercules, from the coast of Chili furnishes us with some recent information respecting the state of this singular colony:

"The Hercules arrived at Pitcairn's Island on the 5th of May, and landed the presents which were sent to the inhabitants from the gentlemen at Calcutta. John Adams was still alive, and the rest of the inhabitants, 53 in number."

MASSACHUSETTS LEGISLATURE.

SENATE.

Thursday, June 12.

Finished Business.—The following bills have passed to be enacted, viz:—To incorporate the Brookline Classical School—to incorporate the Boylston Medical Society of Harvard University—additional to incorporate the Merrimack Manufacturing Company—to incorporate the Twelfth Congregational Society in Boston.

Resolves passed on petitions of Daniel Stafford and Nathaniel S. Ruggles.

Papers referred to the winter session.—Petitions of Lewis Tappan, James F. Baldwin, and Charles Foster. A petition for the restraint of mischievous dogs.—Of John Sherman.—A bill for the temporary relief of persons confined for debt in the Suffolk jail.—Also, a resolve to authorize the governor to allow a reasonable compensation to the county of Worcester for the use of its House of Correction.—Also, a petition of Wm. Gray and others, for a turnpike, to be connected with the Western Avenue.

Hon. Messrs Wade and Sullivan; Messrs Fraser, Knowles, and Root were appointed a committee to consider if any, and what measures are necessary in respect to the State Prison, to report at the next session.

Friday, June 13.

Resolves passed on the petition of Wm. Going; and for granting a county tax in Dukes County.

Bills passed to be engrossed.—To confer additional Powers on Justices of the Peace.

Reports on the petitions of Samuel Kingsbury, Josiah Brown and others, and James Wallace, were referred to the next session.

A bill to incorporate the trustees of the Methodist Religious Society in Cambridge passed to be engrossed.

Saturday, June 14.

Several bills passed to be enacted, which will be found in the list of the heads of acts.

A resolve providing for the payment of the roll of the committee on accounts, amounting to 23,973 dollars, passed,

Ordered, That the Adjutant-General be directed to lay before the Senate, at an early day of the next session, a detailed account of all the expenses of his office for the five years last past: also the expenses of the Quarter Master's Department since he has had the charge of the same.

A committee was appointed jointly with the House to wait on his Excellency the Governor, and inform him that the two branches of the Legislature have passed upon all the public business that it is necessary to act upon at the present session, and to request His Excellency to prorogue them to the first Wednesday in January next. The committee having performed the duty assigned them, the Secretary came in with a message from the Governor, and informed the Senate that his Excellency had approved of forty-nine acts passed at the present session, and that it was his pleasure, by and with the advice and consent of the council, to prorogue them to the first Wednesday in January next, and the General Court was accordingly prorogued to that day.

HOUSE OF REPRESENTATIVES.

Thursday, June 12.

The Secretary of the State communicated a message from the governor relative to the progress made in building the wall of the State Prison. Laid on the table.

Finished Business.—Bills to incorporate the Trustees of the Ministerial Fund of the Baptist Religious Society in Haverhill—to incorporate the Leicester Manufacturing Company—relating to the Seine and Duck Manufactory—to incorporate the Trustees of the Ministerial Fund of the First Congregational Society in Wendell—relating to the discharge of Militia Officers—relating to Museum Hall—to incorporate the Elliot Manufacturing Company—to cede to the United States the jurisdiction of a scite for a light house on Monamoy Point—relating to the Exchange Bank, passed to be enacted.

Resolves passed on the petitions of Ballard & Wright, and Elijah S. Curtis.

Friday, June 13.

The following gentlemen were appointed committees to inquire into and report at the next session, the condition of the jails in the several counties, viz:

For Suffolk, Messrs. Swett, Everett, and Alger. For Essex, Messrs. Osgood, Phillips, and Knight. For Middlesex, Messrs. Farwell, Tuttle, and Abbott. For Worcester, Messrs. Sibley, Boomer, and Haskell. For Hampshire, Messrs. Kirkland, Kingsley, and Brewster. For Hampden, Messrs. Needham, Parsons, and Stearns. For Franklin, Messrs. Hastings, Ellis, and Barton. For Berkshire, Messrs. Goodrich, Curtis, and Nye. For Norfolk, Messrs. Ellis, Fisher and Hewins. For Bristol, Messrs. Daggett, Parker, and Stoddard. For Plymouth, Messrs. Frazer, Leavitt, and Clift. For Barnstable, Messrs. Hallet, Freeman, and Lewis. For Nantucket and Dukes, Messrs. Jernegan, Folger, and Barnard.

A resolve passed, appropriating Thirty Thousand Dollars to pay the state of Maine, in lieu of land set off to that state under the act of separation. Also, a resolve providing for the sale of certain lands set off to this Commonwealth under the Act of Separation.

Orders of Notice——On petitions of Frederick Brownell; Thomas Manning; and John Skinner and others.

Finished Business.—Bills enacted—to set off Amasa Bailey and Caleb Bailey, jr. from Scituate to Cohasset—making provisions for an additional term of the S. J. Court in Hampden—to incorporate the Trustees of the Ministerial Fund in Longmeadow—to incorporate the Newton Factories—to incorporate the Marshfield Union Cotton and Woollen Manufactory—to continue in force for five years, the act for the encouragement of Agriculture—respecting the West Boylston Manufacturing Company—annexing a gore to Grafton—authorizing the taxing of pews in Marshfield—for the relief of the Danvers Cotton Factory—to incorporate the Braintree Manufacturing Company—additional, respecting the duty and power of Coroners—to change the names of certain persons—to incorporate the Twelfth Congregational Society in Boston—to empower the Massachusetts Mutual Fire Insurance Company to invest their funds—to incorporate the Bristol County Agricultural Society—additional, respecting Courts of Probate—to amend the Nantucket Phœnix Insurance Company's act.

Engrossed Bills.—To incorporate the New England Religious Tract Society—additional, to the Massachusetts Hospital Life Insurance Company—to regulate the Neponset River Fishery——to incorporate East Bridgewater—to incorporate the Boston Christian Society—to incorporate the Second Baptist Society in Haverhill—to incorporate the Wrentham North Par-

ish Congregational Funding Society—to establish the Gospel Ministry Fund in Reading South Parish—and a bill in further addition to the act for suppressing and punishing rogues, &c.

The bill in addition to the South Boston annexation act, was referred to the next session.

SATURDAY, JUNE 14.

The report of the committee on the subject of Lotteries and Lottery tickets, was referred to the next session.

The vote respecting the committees appointed to examine the conditions of the several jails in this Commonwealth, was so far reconsidered as to allow the committee for the county of Suffolk to report in part, and the committee made a report in part on the condition of the Boston jail, which was read, and ordered to be placed on the files of the House, until the committees from the other counties have reported.

The resolve granting money for the use of the State Prison was reported, with an amendment appropriating that money for the purpose of finishing the new wall at the prison, and passed.

The petition of Jona. Prescott and others was referred to the next session.

The usual forms and proceedings having been gone through with, (as stated in the journal of the Senate,) the House was prorogued to the first Weenesday in January next.

DOMESTIC INTELLIGENCE.

Salaries.—The following are the salaries of the Municipal officers of Boston, as fixed by the City Council, viz :—Mayor, 2500 dollars—City Clerk, 1500—Assistant Clerk, 1000—Messenger, 365—Assessors, 1000 each—Police Judges, 1500—Clerk, 1500—Assistant Clerk, 600—City Marshal, 900—Judge of the Municipal Court, 750—Treasurer, &c. 3000.

Benjamin Pollard, Esq. has been appointed Marshal of the city of Boston.

BIBLE SOCIETY OF SALEM AND VICINITY.

The 12th aniversary of this highly useful institution was holden at the Society's Room on Wednesday last. A very interesting report of the Trustees was read and accepted, and the following officers were chosen :

Hon. BENJAMIN PICKMAN, President.
Rev. BENJ. WADSWORTH, D. D. Vice President.
THEODORE FAMES, Esq. Treasurer.
Rev. JOHN PRINCE, L. L. D. Cor. Sec.
Rev. BROWN EMERSON, Rec. Sec.

Trustees.

Hon. Timothy Pickering, Dr. Joseph Torrey, Rev. A. Abbot, D. D. Rev. S. Dana, Rev. S. Walker, Rev. J. Bartlett, Rev. J Brazer, Rev. E. Cornelius, Mr. John Stone, Mr E. Kimball, Hon. D. A. White, Hon. L. Saltonstall, J. Peabody, Esq. Hon. John G. King, Dr. J. Gardner, Rev. Thomas Carlile. *Salem Gaz.*

MARK HARRIS, Esq. has been appointed Post-Master of Portland.

National Jubilee.—Papers from all quarters give notice of preparations making to celebrate the ensuing anniversary of independence. Orators.—Boston, Charles P. Curtis, Esq. and Russell Jarvis, Esq. Newburyport, A. Wild, Esq. Providence, Albert A. Green, Esq. Northborough, Isaac Davis, Esq. Holden. Rev. Josiah Clark. Hopkinton, Rev. Charles Train.

George Sullivan and Joseph H. Pierce, Esquires, have been appointed by the governor and council, as agents for the purpose of advocating the claims for militia expenses on the General Government, incurred during the late war. They will immediately proceed to Washington, where Gen. King, agent from Maine, will co-operate with them.

Fire in Fredericksburg, (Vir.)—On the 9th inst. a fire broke out in the large stable, belonging to the Farmers' Hotel, which was so rapidly consumed, that twenty horses within perished. Also, four frame, one stone, and nine brick buildings on the Main street, between the Hotel and Indian Queen Tavern, were destroyed. Loss estimated at $60,000, of which 40,000 was insured.

Toast---given at the last cattle show in Cheshire county---" More draining of lands, and *less draining of* bottles !"

Hyson Tea.—The Fayetteville, (N. C.) paper mentions, that Mrs. J. Newlin, and Mrs. Farrington, of Chatham county, in that state, have been successful in the cultivation of genuine hyson tea, from a seed found in the bottom of a box of tea by the former lady.

Richard C. Anderson, Esq. Minister to the Republic of Colombia, with his family, left Norfolk 10th inst. for Old Point Comfort, to embark on board the United States ship John Adams, Capt. Renshaw, which is to convey him to his port of destination.

Mississippi Falling.—Capt. Andrews, arrived at Philadelphia, states that, when he left New-Orleans the river had fallen several inches, and that the town had sustained no injury by the inundation.

At a late meeting of the Boston Bar, one of its members was expelled for dishonourable conduct towards his clients.

The National Intelligencer states that the British Minister, Mr. Canning, is going to England on leave of absence from his government, solely on private grounds, particularly that of health.

The corner stone of a presbyterian church, to be erected of stone, on the south side of the Court House square, in this village, was laid yesterday afternoon, in the presence of a numerous concourse of our citizens. It will probably be the largest building for religious worship in the western district, being eighty-six by sixty-six feet. There are already four buildings in this village for public worship, two of wood, one of stone, and one of brick.

Rochester (N. Y.) Rep.

[Rochester was a wilderness 12 years ago.]

Mr. Haven, in his Address, adverted in a very beautiful and striking manner, to the relative appearance of this place and its environs, two hundred years ago, and at the present time ; took notice of the state of England and the European continent at the time of the landing ; and introduced pertinent remarks on various topics ; but in no part of the address were we so highly gratified, as with the observations on the character and habits of our forefathers, and the connexion between liberty of conscience and political freedom.

Ports. Gaz.

A shock of an Earthquake was felt at Belfast on Tuesday last, about 12 o'clock. A shock was likewise felt in Bangor and vicinity, a distance of more than 30 miles, about the same time. Its duration was estimated at from 20 seconds to 1 minute.

Wrecks.—The brig Fabius, Capt. McKill, arrived at this port, from Liverpool, fell in with and boarded on the 25th May, in latitude 35 22, N. longitude 53 15, W. the brig Robert, of Portland—dismasted and deserted ; the hatches off, and full of water. In latitude 35 22, and between longitude 53 and 60, the Fabius also saw the wrecks of three other vessels, totally dismasted—could not ascertain what they were.

Balt. American.

The National Intelligencer of 11th inst. mentions that Return J. Meigs has resigned the office of Post-Master General of the United States. His successor is not yet designated.

The Richmond Inquirer says, that Colonel Richard M. Johnson, of Kentucky, is principally spoken of as likely to succeed Mr. Meigs.

Messrs Richardson & Lord, of this city, have just published *A Military Journal, during the American Revolutionary War*, from 1775 to 1783, by JAMES THACHER, M. D.—during the war a Surgeon in the American army. We have not had leisure to peruse the work, but it may be expected from the character and intelligence of the author that it will prove an important addition to the records of that interesting period. It is neatly printed, in a handsome octavo volume of six hundred pages.

The Rhode-Island Legislature, in their late session, in addition to the proceedings already noticed, passed an act granting the Governor four hundred dollars, and the Lieut. Governor two hundred dollars,—the amount of their respective salaries the last year. They also passed an act ordering a tax of $20,000 to be assessed and collected before the 1st. of December next. The Assembly is to hold its next session at South Kingston, on the last Monday in October next.

B. D. Adv.

The annual meeting of the Convention of the Protestant Episcopal Church in this state, was held on Wednesday last, at St. Paul's Church, in this city. Sermon by Rev. Mr. Boyle, of Dedham.

NEW-HAVEN, JUNE 17.

Farmington Canal.—In consequence of the Resolve of the General Assembly, exempting canal stock from taxation, &c. a new impulse is given to public feeling on the subject of the Farmington Canal, and we understand that a Committee has been formed in this town, to correspond with the towns on the route, and to consult and devise the best means to effect an object so interesting to the community.

As by the late Resolve of the Assembly, the only serious objections to the act of incorporation are removed—it is confidently believed that such assurance will be given of raising the Stock as to induce the Commissioners to open the Books on such terms as to insure a survey this season. We understand that measures have been taken to engage the assistance of one of the first Engineers in the country, to make the survey, &c. in case a company shall be organised ; and nothing is now wanting to accomplish so desirable an object, but a zeal among our citizens, and those on the route, corresponding with its magnitude and importance.

CHERAW, (S. C.) JUNE 6.

Gold Mine.—In the county of Anson, N. C. two miles from Rocky River, and about thirty-five miles from this place, there has been discovered an extensive Gold Mine ; in excavating which, twelve workmen are employed with very considerable success. We have conversed with a gentleman who a few days since visited this mine ; from him we learn the ore is exceedingly pure, and sells readily in its *crude* state, at 91 cents the penny-weight. While he was present, *one piece* was dug up, weighing twenty-two ounces, equal to $340 40 cts. One other piece had previously been found, weighing forty ounces, equal to $728. Gold is not found deeper than three and a half feet below the surface. There is a small creek running directly through this mine, the bottom of which being covered with millions of particles of gold, glittering through the limped stream, presents a very interesting and beautiful appearance. *Int.*

The New-England Conference of Ministers of the Methodist Episcopal Church, are now in session at Providence. More than one hundred had assembled in that town on Friday last.

The Eastern Association (a branch of the General Convention of Universalists) will convene at Waterville on the last Wednesday and Thursday of June, being the 25th and 26th instants. *N. B. Gaz.*

Mr. Walsh says, " We have seen a complete copy of the new Waverly Novel, *Quentin Durward*, of the neat American edition printed by Messrs. Carey & Lea. They will issue it, we learn, next week. The work has given us great pleasure ; it appears to us every way worthy of the master genius, to which the world is already indebted for so much gratification."

The author of the " Pleasures of Memory," Mr. Rogers, has published a new poem entitled " Italy."

The President of the United States has offered for sale his estates in Albemarle county (Va.) including above 4000 acres.

Mr. Watkins, the Secretary of the Board of Spanish Commissioners, has given notice that he is interdicted from publishing in detail the reasons of the decisions of the Commissioners, but that he will reply to questions from any individuals interested.

The meeting house and a small dwelling house in Southwick, Hampden county, were consumed by fire on the 6th inst.

Emigrants from Great Britain appear to be pouring into the Canadas the present season in great numbers. The last steam-boat from Quebeck to Montreal, brought 630 settlers, chiefly from Belfast.

Twenty two pews were sold in the new Presbyterian Church, in Arch street, Philadelphia, of which the Rev. Mr. Skinner is pastor, for twelve thousand dollars. The highest price given for a pew, was seven hundred and fifty dollars.

Three sons of Gen. Paez of the Republic of Colombia have been admitted to the Military Academy at West Point.

The last anniversary of the birth of WASHINGTON was celebrated at Bogota, the capital of the Republic of Colombia, by officers of the government, citizens, American and other foreigners.

There are 181 children in the Philadelphia Orphan Asylum, who are supported at the expense of 21 cents a week.

FROM THE WEST INDIES.

BALTIMORE, JUNE 14.

Pirates. The schooner Atlas, capt. Murphy arrived here yesterday in 8 days from Havana. Capt. Murphy states that the master of an American brig had reached Havana over land, and reported that his vessel with two or three others had been captured by pirates on the south side of Cuba. His vessel was taken into a small harbor, discharged, and the crew turned adrift. One of the captured vessels was said to be the brig Mechanic of Portland, a regular armed trader to Trinidad. It was feared the crew were put to death, as no account of them had been received. Two schooners and several launches were despatched from Com. Porter's squadron to the south side of the island. Porter himself was at Key West, repairing the Sea Gull.

The schooner Superior, capt. Hill, of Philadelphia, had arrived at Havana from Tampico on the 1st inst. Capt. Hill stated that it was there rumoured, that a large piratical schooner was cruising off Campeachy, and had cut out of that harbour several vessels, some of them said to be Americans. *Fed. Gaz.*

An arrival at Baltimore from Havana, in the short passage of 7 days, reports that several vessels had lately been captured off the Isle of Pines ; and several others cut out of Campeachy by the Pirates. Com. Porter's squadron was on a cruise.

FOREIGN INTELLIGENCE.

Spain.—The following interesting letter from Cadiz, dated April 25th, was received in this city, says the New-York Merc. Advertiser, by the schooner Little William. It is from the same gentleman, who wrote rather despondingly a few days previous to the date of this. We know him personally, and place the utmost confidence in his statements.

CADIZ, APRIL 25.

" The French, as you know, entered Spain on the 7th, and without meeting any opposition, proceeded as far as Vittoria. The advanced guard is composed of discontented Spaniards, which the French allow very much against their own interest, as the spirit of vengeance which leads them on has created a re-action, and those who otherwise were disposed to receive the *French* tranquilly, are retiring from their homes, and uniting themselves to BALASTEROS by thousands. Almost all the local militia of the Provinces, have already abandoned their houses, and are collecting where their services may be useful. In the towns the French have passed, some disorders have been committed, as much from the disappointment of *not meeting the welcome reception they expected* as from any other cause. The Constitutional General O'DONNEL, is doing wonders—we perceive his energy in every act he performs. The last account we have of him, is that of his having organised an Army of about 15,000 men, with which he will soon begin to operate, and I believe one of his first steps will be to secure the passes of Somosierra, about twelve leagues north of Madrid. All the militia of Madrid, amounting nearly to 8000 men, have volunteered *en masse* to join the army of reserve in Andalusia. With such elements in a people, what should be their reward ? Certainly not oppression.

The government have not yet signed a declaration of war. We expect it every moment. I suppose great numbers of privateers will be fitted out from the United States. If they come here, they will get commissions without any difficulty—the grand object being to do the French all the mischief possible.

It is reported, and I believe correctly, that Cadiz will soon be put under martial law, to be prepared for the worst, and that a Governor will be appointed, who will unite in his own person, the Civil and Military authority. If he be a man of nerve, he will do much good."

After the above was in type, the Spanish Letter of Marque, ship Tarantula, arrived here in 41 days from Cadiz. We learn that she sailed on the 5th of May—that a formal DECLARATION OF WAR against France had been published ; that the Spanish privateers were fitting out with all expedition—and that one French merchant vessel had been captured off Algesiras previous to the sailing of this vessel.

HARLEM, APRIL 14.

The regency of this town has determined on celebrating the invention of the art of Printing by our countryman Laurent Coster, on the 10th of July of the present year.—Mr. Vander Palm has undertaken to deliver a discourse. A stone, with an inscription in honour of Laurent Janzoon Coster, is to be placed in the park of the town.

From Paris Papers.

BERLIN, APRIL 12.

The Missionary Society established in this capital for the propagation of the Gospel among the Pagans, has produced wonderful results. Thirty-three Missionaries are labouring in the South and West of Africa, in the Indies, and in South America. A single one of them, Mr. Nyloender, has converted a thousand persons in the African town of Kissi.

PARIS, APRIL 27.

The Prussian government has just authorised the forming of a singing society, composed of sixty members. Their principal occupation is to drink punch—an occupation which appears not to be opposed to public morals or religion.

APRIL 22.—The translation of the Loves of the Angels, and Irish Melodies, by Thomas Moore, will be published in eight days in an octavo volume.

LONDON, APRIL 28.

Cape Town Gazettes were yesterday received to the 2d of Feb. from which we have taken the subjoined extracts :

Accounts of the Siam Mission under Mr. Crawford, dated Siam, 10th of June, have been received in town by the way of Penang. The business of the Mission was considered at an end, nor were the results so satisfactory as could be wished. The Siamese are so jealous, cautious, and unaccommodating, that it must take sometime before negotiation can effect much with them, either politically or commercially. They have, we understand, singular prejudices, which it is not easy to conquer. It may be hoped, however, that the dignified, generous, and just conduct of our Indian Government, of which the Siamese have shewn themselves not unconscious, will, ere long, produce the most desirable consequences.

The King of Siam is described as a man about sixty years of age, of bloated appearance, and of no very dignified habits. He gives himself, it is supposed, but very little concern about the affairs of state, or the cares of government ; the different departments of which he has divided among his children, who together with some of the principal aristocrats of the country, manage the affairs of the kingdom. Prince Chroma-Chit, the fourth in point of rank, is the Commercial Director General of the nation, and officially takes cognizance of every thing relative to commerce. He and his party, it is understood, would willingly abate something of the restrictive system, in favour of a more liberal and extended system of trade. The party opposed to Prince Chroma-Chit, and which is considered the most respectable, stand up for ancient rules ; all, however, are disposed to receive European ships into their ports. Properly speaking, the king is the only merchant in Siam, for no subject dares offer to purchase any thing until his majesty has made his bargain, from the retail of which, he of course derives a handsome profit. His agents have, by this arrangement, a great deal of power in their hands, and are very difficult and hard to deal with.

The Mission was to remain at Siam until the month of September, nor was it, we believe, the intention of Mr. Crawford to visit the eastern islands of the Archipelago.

The scientific department of the Mission, we learn, has been conducted with the utmost assiduity and zeal. There is no finer field in the world, perhaps, for the botanist, than the peninsula of Malacca and the neighbouring Islands, where the wonderful luxuriance of the vegetable kingdom is said to be beyond the power of imagination to pre-conceive, or of language to describe ! Notwithstanding various difficulties which stood in the way of the scientific inquirer, some of which are obvious to all who recollect the inconveniences of a sea-faring life, and some of which were particular to the expedition, many rare and several new plants were collected ; the zoological collection was daily on the increase, and included complete specimens, being mostly different species of mammalia, of birds, a few curious fishes, and a few of the of the amphibia. Two of the quadrupeds are undiscribed by any author. A tolerably good specimen of that singular animal, the Trichecus Dugong, had been preserved, and particular attention had been paid to its internal structure, of which we may expect a full and accurate description. We have not heard whether any valuable mineralogical specimens were procured, but anticipate no great addition to this division of the scientific department, from the peculiar circumstances under which the movements of the Mission were made.

Conspiracy at Manilla.—By the Milton, Capt. Smith, arrived at this port, we learn that on the 29th of Dec. some papers were intercepted at Manilla, which led to the discovery of a conspiracy to murder all the European officers of government in the island. Fifteen of the principal inhabitants were taken from their beds by night, and sent on board the Spanish ship Victoria, under a strong guard of soldiers, and all their property seized by the governor. This caused great alarm in Manilla. Many of the merchants and others sent their most valuable property on board the ships in the harbour for security. The plan of the conspirators was to have been put in execution on the 31st of December, and they had pledged themselves to each other by a solemn oath. Every thing was quiet when Capt. S. left.—*Pat.*

INSTALLATION.

Rev. Cyrus Pitt Grosvenor, and Rev. Daniel Sheppard were ordained, May 19th, in the Baptist Church, Charleston, S. C. Sermon by Rev. Mr. Brantly, of Augusta, from Deut. xxxii. 31.

ORDINATION.

The Rev. John C. Welsh was ordained at Warren on Wednesday last. The Rev. Mr. Gammell of Medfield, offered the introductory prayer—the Rev. Mr. Sharp of Boston, preached a very able and interesting sermon ; the Rev. Dr. Baldwin of Boston, offered the consecrating prayer ; the Rev. Mr. Gano of Providence gave the charge ; the Rev. Mr. Benedict of Pawtucket tendered the fellowship of the churches, and the Rev. Mr. Hall of Attleborough, offered the concluding prayer.

MARRIED,

In this city, Dr. Josiah Crocker, of Dennis, to Miss Ann Allen.

Mr. Asa Parker to Miss Ann Margaret McCordistine.

Mr. Simon Hunt to Miss Mary Leighton.

In Cambridge, by the Rev. Dr. Holmes, Dr. Thomas Flanders, of Lee, N. H. to Miss Anna Hilliard.

In Taunton, on Sunday evening, Mr. Nehemiah Dean to Miss Alice Wilde, both of Taunton

In Brattleborough, Vt. 13 inst. Mr. Edward Clarke, of this city, to Miss Frances W. Blake, daughter of the late John W. B. Esq.

In Winslow, Me. Mr. Lewis Briggs, formerly of Attleboro', Mass. to Miss Pedy Hardon, daughter of Capt. Isaac H. of Mansfield, Mass.

In Canton, by the Rev. Mr. Huntoon, Mr. Ephraim Tufts, jr. of this city, to Miss Mary Whiting, of Canton.

DIED,

In this city, on Sunday last, William Henry, only son of Mr. Edward Pelouse, aged 4 years.

Mrs. Caroline Radcliffe.—Mary Burnham.—Rachel Hall.—Catharine Evans.

In Roxbury, William Lambert, Esq. aged 80.

In Lexington, Mrs. Lydia, wife of Capt. Nehemiah I. Ingraham, aged 43.

In Port Bibson, Mr. James Burrell, aged 25, son of Mr. Sylvanus B. of this city.

In Valparaiso, 10th March last, Mr. Nehemiah Norcross, 3d, aged 35, eldest son of the late Mr. Nehemiah Norcross, jeweller, of this city.

The body of Mr. John D. Williams, who was lost in Mobile Bay on his passage to New-Orleans, has been found on shore near Mobile Point and conveyed to Blakeley, where it was interred on the 7th ult. with every expression of respect.

JOHN B. RUSSELL

RESPECTFULLY informs the public, that he has taken charge of the printing department of the CHRISTIAN REGISTER, No. 4 Spear's Buildings, Congress street, where he is ready to execute all kinds of

BOOK AND FANCY JOB PRINTING,

in a neat and accurate manner. The printing apparatus is new ; and he hopes that constant personal attention will ensure to the establishment a share of public patronage. June 13

GOSPEL ADVOCATE.

JUST PUBLISHED by *Joseph W. Ingraham*, Franklin Avenue, Court-street, THE GOSPEL ADVOCATE for June, 1823.

CONTENTS.

Theological.—Brief answers to the principal objections to the doctrine of the Trinity—Sermon—No. XXV. On Romans x. 4.—On Missionary Exertions—On Indulgence of Curiosity in Religious Worship—Letter from Rome.

Poetry.—Extracts from the Messiah, translated from the original German of Klopstock.

Religious Intelligence.—South Carolina—Convention of 1823 ; Parochial Reports, &c. June 20

JUST published, and for sale at this Office, and at the book-stores of Cummings, Hilliard & Co.—Richardson & Lord—Wells & Lilly, N. S. & J. Simpkins, and W. Hilliard, Cambridge—An Oration, pronounced at New-Bedford, Mass. February 22, 1823 ; on the Anniversary of the Birth of Washington. By D. K. Whitaker. June 13

GELLERT'S LETTERS,

FOR sale at this office, price 17 cts. " Instructions from a Father to his Son, on entering College. Translated from the German of C. F. GELLERT, Professor of Philosophy in the University of Leipsic." June 20

POETRY.

From the Liverpool Mercury.

SLAVERY.

From western India's fertile soil,
Before the eternal throne,
Sighed out by thousands as they toil,
Ascends the negro's groan.

Beyond the Andes' snowy bound,
In rich Potosi's mines,
Immur'd beneath the cavern'd ground,
The wretched bondsman pines.

And where the dark Levantine wave
Assails the Lybian shore,
In bitter toil the galley slave
Still labours at the oar.

From every clime beneath the skies,
Profan'd by slavery's chain,
The prayers of captive millions rise,
And shall they plead in vain?

Shall man of little power possess'd,
His fellow-worm enthral?
And rudely from his brother wrest
A blessing—given to all?

Yes! thus it is: yet not unpaid
His tyranny prevails;
And all his barbarous deeds are weigh'd
In heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave
Alike in dust repose;

Each bursting sigh, each bitter tear,
Each bosom's tortured beat,
Shall then in black array appear
Before the judgment seat.

Then tremble, tyrant of the day,
And tremble at thy doom;
For know, vain man, thy little sway
Is ended in the tomb.

That home the wretched slave implores,
A tenement of rest,
That leads him to those happy shores—
The islands of the blest!

MISCELLANY.

CAPITAL PUNISHMENTS.

NO. II.

[We continue this week the essays on Capital Punishments. If there are arguments, which do not appear conclusive to any reader, we shall be happy to insert such well written, candid remarks as may be offered.]

The case of a civil ruler and his subject is much like that of a father and his minor son. If the son behave himself unseemly, the father may correct him. If, after all due admonitions and corrections, the son should prove to be incorrigible, the father may expel him from his family; and he may disinherit him: but he may not kill him!—All civil governments originated in families. The father of the family had a natural right of jurisdiction over his descendants; and an acquired right, on account of the support and protection afforded them during their infancy and childhood. And, by the alliance or union of many families, it became national. But the stream cannot rise higher than the fountain. If no father have a right to inflict the punishment of death on his minor son for any crime, then a million of fathers would have no right by themselves or their representatives to do it. In such case, numbers, power, and substitution, considered either severally or jointly, cannot create or increase a right. And I humbly conceive, that the rightful jurisdiction of the civil magistrate over any member of the community, never can rise higher than that of a father over his son during his minority. All civil, as well as parental punishments, ought to be mild, humane, and corrective; not vindictive, inhuman, and extirpating: They ought to be merciful, not rigorous; proportionate to the crime, not excessive; and tend to the reformation of the delinquent, but not to his destruction; and should be inflicted with reluctance, love, and affection; not with passion, hardheartedness, and asperity. The highest encomium that can be bestowed on good rulers, is when we style them "the fathers of their subjects, and the protectors of their rights." The government of states and of families, may, and ought to be, conducted on the same principles. In a well regulated family, a word of disapprobation, or only a frown from the master or mistress, will often prevent an offence, or reclaim an offender. Will any one say, there can be no well regulated families, unless a drawn sword, stained with the blood of their predecessors and cotemporaries, be continually pointed at the breast of each of their members? And among enlightened freemen, can no good civil government exist, without the infliction of inhuman and sanguinary punishments? Will not clemency, moderation, and affection—and, if necessary, confinement and human corrections, tend more to lessen the number and atrocity of crimes; and to promote the peace and safety of the community, than inhumanity and bloodshed? Certainly they will. The cords of love and duty will form a stronger union than the terrors of the sword.

The true end of all civil punishments is fourfold. 1. To make reparation to the party injured. This is commonly done by pecuniary amercements, or fines. If reparation can be made, or if correction be necessary, it ought to be done speedily. For the offender to cherish the hopes of escaping with impunity for a long time after the commission of the crime; and for the person who has been injured to suffer long delay before any compensation be made, or any punishment be inflicted, may have a bad effect on the party, and on the public. A small penalty, seasonably applied, will frequently have a more salutary effect than a great one long delayed. 2. To reform the offender. 3. To deter others from committing the like crimes. 4. To promote the peace, happiness, and security of the community. The last end may be obtained by securing and confining the criminal: or by banishing and transporting him out of their jurisdiction. Subjecting him to hard labour and corporeal punishments, would deter others, and might reform him. And, in many instances, he might in that way make reparation. Subjecting him to death, cannot reform him, nor make any reparation to the party injured. It may, in some persons, gratify a revengeful temper, which never ought to be gratified. A public execution may produce a momentary terror in the spectators, but, at the same time, it excites in them the emotions of pity, humanity, and sympathy, which incline them to take the part of the sufferer, and to blame those who inflict those suffering upon him. These emotions are excited in the breast of the best part of the spectators: and cause, even in them, a temporary disaffection to the government. If such emotions are excited in the best, what may we not expect from the worst part of the community. In large and populous cities, great outrages are often committed by the mob on such occasions. It is a general observation in London, that the frequent executions at Tyburn, have had a most pernicious effect on the morals of the people. At such times, great numbers of the most abandoned characters in that populous city, flock together, and celebrate the occasion with revelling, drunkenness, and profanity. Many persons' pockets are robbed of their money, watches, &c. within sight of the gallows. And thus the capital punishment of one crime becomes the pernicious occasion for the commission of many! It hath often been said, that "the blood of the martyrs was the seed of the church."—And this observation hath been verified by all the bloody persecutions that have taken place against the christian church ever since the death of Stephen, the first martyr. From all the histories of these bloody persecutions, we may learn this important and instructive lesson, that the burning of heretics increased their number; but toleration, by quenching the fire, extinguished the name. And have we not found, by long and sad experience, that the blood of criminals is the seed of criminality;—and that by inflicting capital punishments for civil crimes, the depravity of mankind, instead of being cured, hath been greatly increased.

I would farther observe, that all penalties ought to be proportionate to the crime for which they are inflicted. That death is the greatest penalty—the ne plus ultra—which the civil magistrate can inflict on any human person. And it being in all cases the extreme, will admit of no degrees of comparison: and, therefore, cannot be apportioned to the various grades of civil criminality. That the jurisdiction of the civil magistrate extends only to words spoken, and overt acts, so far as they are detrimental to society; but not to the punishment of sins as such. That all penalties inflicted beyond the demerits of the crime, are excessive and unjust. And, therefore, whenever the penalty of death is inflicted for any crime beyond its demerits, it must be considered as the shedding of innocent blood!

HEROISM OF THE SWISS.

The little canton of Underwalden is subdivided into two districts, the upper and the lower, the Oberwald and the Niderwald. When the people were summoned to accede to the new military constitution, prepared for Switzerland in Paris, the Niderwaldians, persuaded that their religion as well as their independence was struck at, resolved to resist any attempt on the part of their own countrymen, or the French, to impose upon them this new form of government. Three priests of great credit in the Niderwald, the rector of Stantz and his curate, and capuchin friar, Styger, had exalted the enthusiasm of the people to such a pitch, that they one and all, were determined to withstand their assailants to the utmost. They could reckon upon but two thousand persons of both sexes and of all ages capable of bearing arms, and they had about two hundred and forty voluntary auxiliaries from the environs. Every place where an enemy could land from the lake on their shores was fortified by planting stakes and cutting down trees. On the same side they had six small pieces of cannon, and two more directed towards the country. From the 4th to the 8th of September, 1793, the French made continued attempts to land in the Niderwald, under the cover of batteries on the foot of mount Pilate, on the west shore of the lake; but in these attempts they were as constantly repulsed with very great but unknown loss. At last, on the 9th, before day, they found means to penetrate round the bottom of the lake by land; and, with their field pieces, quickly cleared the low country of all its defenders. Retiring to a wooded eminence, half a league from Stantz, on which they had at first mounted two small guns, the Niderwaldians maintained their position for several hours.

The French, however, having succeeded in landing a body of troops from the opposite shore, in thirty large boats, and having continued to pour in reinforcements round the bottom of the lake, about noon hostilities became universal, the whole population defending themselves with a courage which despair alone could excite. Entire families, men, women, and children, armed with whatever weapon came in their way, stood and fought with incredible determination until they were cut off. Yet the greater part of them effected their escape back to the woods and mountains, leaving about one fourth part of the whole population on the field of action, among whom were counted one hundred and two women and twenty-five children. Sixty-three persons, women, children, and old men, having taken refuge in the church of Stantz, were deliberately massacred, together with the priest engaged in performing divine service at the altar. In the altar, which was of timber, is shown the hole made by the ball, after it had passed through his body. An inscription in an adjoining chapel, states, that four hundred and fourteen inhabitants of Stantz, (including the above one hundred and two women and twenty-five children,) put to death on the horrible 9th of September, were interred in the neighbouring burial ground. Excepting Stantz, not one single house or cottage, to the number of nearly six hundred, was left standing, or unpillaged, over the whole district; and the preservation of that town was owing to the strenuous exertions of an officer of rank in the French army, whose name was Mulier, a native of Alsace, who prevented it from being burnt down. A little beyond Stantz we passed by the chapel of Winkelried, where the ill-fated inhabitants made a most resolute resistance; and among the dead on the field of battle were found eighteen young girls, who had fought and fallen by the sides of their brothers. Several French officers of the 14th and 44th demi-brigades, or regiments, exerted themselves to their utmost to put a stop to the butchery of the inhabitants, and many were rescued by their means. But what must we think of the commander of this army, of Gen. Schaunburgh, himself a native of Switzerland, as it has been said at the head of fifteen or sixteen thousand men, for such was the invading army, on its first appearance, who immediately consequent to the utter devastation of the country, demanded sixty thousand francs, or two thousand five hundred pounds sterling, from the remaining wretched people? The country was an absolute desert, and the army themselves, ashamed of their conduct, now that their fury had evaporated, absolutely refused the proffer made by the general government of Switzerland to advance that sum. The loss on the part of the French army was never known, but it could not be less than three thousand; and had they been repulsed on the 9th as they had on the five preceding days, not a man probably could have been left to tell their tale. For the whole surrounding people, those who had not submitted to their yoke, animated as by one spirit of indignation, were concerting measures for their destruction.

From all quarters of Switzerland, from Germany, and even from Great Britain, ample contributions were forwarded for the service of the unhappy surviving people of the lower district of Underwalden. Without that assistance they must have perished for want in the approaching winter. Even Schaunburgh himself supplied them with twelve hundred rations of provisions, daily, for some time. Pestalozzi, of whom I made mention when describing his institution for the education of youth in Iverdun, in this season of destitution and disaster, appeared as an angel of mercy in Stantz. Collecting together the helpless orphans cast on the wide world by the battles and massacres of September, in and about Stantz, to the number of eighty, he became a father to them, and devoted himself to their instruction.

Simond's Switzerland.

From the Herald of Peace.

From the German of GESNER.

Pyrrhus, a Grecian prince, by command of the oracle of Delphos, places his only son Evander under the care of a shepherd, with injunctions to bring him up in the habits of pastoral life. At the age of eighteen, the young prince is made acquainted with his real name and rank, and introduced at the court of Pyrrhus. Shortly after his arrival, the following conversation passes between Evander and a commanding officer.

Evander.—Why do you carry a spear in your hand? Pray what is the name of the strange tool which dangles by your side?

Officer.—My sword, prince.

Evander.—What use do you make of it during peace? I should laugh at a man who burdened himself in winter with the implement of husbandry with which, during summer, he cultivated his fields and gardens.

Officer.—I am the commander of the king, your father's, body guard.

Evander.—Are there many of the same profession and appearance as yourself?

Officer.—Yes; the military are a numerous class, and their general accoutrements the same as mine. But ah, ah! pardon me, my prince, I cannot help laughing.

Evander.—You must live in a savage country.

Officer.—Why?

Evander.—Because it appears essential that you should always be on your guard. You must be surrounded with wolves, and other savage beasts of prey. With us nothing of the kind is necessary; our flocks are perfectly safe: your country must be very undesirable for the pasturage of cattle.

Officer.—We live in a country where animals of the kind you mention are quite unknown.

Evander.—You are then very unnecessarily diligent and watchful for your prince.

Officer.—By no means; men of our profession are continually in request. If a king, for instance, wishes to enlarge his territories, we enter some neighbouring state, attack the armed men, who are drawn up in good order to receive us, and kill as many as we can: He, then, who is the most heroic——

Evander, (*with astonishment.*)—Heroic! what is the meaning of that word? Who are called so?

Officer, (*to himself.*)—How ridiculous! I must converse with him as with a child. He comprehends nothing that is great and noble.—(*To the Prince.*) That man is termed heroic, who has killed the greatest number of his enemies, and done them essential injury. A marble effigy or brazen trophy, perpetuates his memory.

Evander.—Horrible! I wish to know nothing more. I am terrified. My father, surely, does not sanction such atrocities.

Officer.—No, he is not a warlike prince; under his government we shall never attain military glory.

Evander.—And do you complain of this! Is it possible, that glory and honour are attached to the name of him who murders his suffering fellow-creatures? In our country, a man would be abhorred, who coveted his neighbour's field, and drove him from it. Yet this would be nothing, compared with what you mention.

Officer.—Certainly. In private life these things are not allowable. Such a fellow ought to be hanged up.

Evander.—Pray leave me. What I hear fills me with horror. I shall ask no farther questions. I wish to know nothing more.

EUDOCIA.

[The above, we understand, is inserted in "Poole's Annual Present for 1823," under the signature of *Cotswoldia.*]

JOHN HOWARD.

This celebrated philanthropist, who devoted his life to the benevolent object of meliorating the condition of those who were confined in prisons, was born in the year 1726.

That our young readers may have some correct views of this eminent man, and that they may learn to admire the benefactors of mankind, we shall give them an extract from Mr. Burke's eulogy:—

"I cannot," says Mr. Burke, "name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind.

"He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries.

"His plan is original; it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realized in his own."

Mr. Howard often said that "he had no wish for life, but as it gave him the means of relieving his fellow creatures" When he was about to leave England for the last time, a friend expressed his concern at parting with him, from an apprehension that they should never meet again.

He cheerfully replied, "We shall soon meet in heaven"; and as he rather expected to die of the plague in Egypt, he added, "The way to heaven from Grand Cairo is as near as from London." He however did not die in Egypt, but at Cherson, in Russia. The following lines were written on the occasion of his death by Dr. Aiken.

Howard, thy task is done! thy Master calls,
And summons thee from Cherson's distant walls.
"Come, well approv'd! my faithful servant, come!
No more a wanderer, seek thy destined home,
Long have I marked thee with o'er-ruling eye,
And sent admiring angels from on high
To walk the paths of danger by thy side,
From death to shield thee, & through snares to guide.
My minister of good, I've sped thy way,
And shot through dungeon glooms a leading ray,
To cheer, by thee, with kind, unhop'd relief,
My creatures lost and whelm'd in guilt and grief.
I've led thee, ardent, on through wondering climes
To combat human woes and human crimes.
But 'tis enough! thy great commission's o'er,
I prove thy faith, thy love, thy zeal, no more:
Nor droop that far from country, kindred, friends,
Thy life, to duty long devoted, ends.
What boots it where the high reward is given,
Or whence the soul triumphant springs to heaven?"

PRIVATEERING.

It appears by the news from Spain, received at New-York, that the Spaniards have at length authorized and ordered the fitting out of private armed vessels of war; and the probability is, that the Porto Rico privateers, which have recently sailed from that island, have proceeded to the European seas, in anticipation of the event. We find by a Lloyd's list of April 4th, that a *British* ship from Greenock for Honduras, had been captured by a Porto Rico privateer, sent in there, *condemned, and her cargo sold.*—Other European accounts make it next to certain, that Holland, England, and France were disposed to discountenance a war on private property on the ocean. Holland had forbidden the entrance of privateers and their prizes into her ports. England had done the same, and also forbidden the enlistment of seamen or soldiers. The French Ministry are said to have given notice that no commissions to privateers would be issued by France. What effect the Spanish conduct on the subject will have on France, remains to be learned.—*Centinel.*

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